Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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DOCTRINAL.

The substance of the following article has been extensively circulated in another form. It will bear a frequent perusal, and is thought not to be less interesting for being thrown into the form of a dialogue.

DIALOGUE IN A STEAM-BOAT.

Rev. Dr. R. You remarked in the stage, last evening, that you had some objections to the prevailing modes of religious instruction in our churches. I shall be glad to have you state your objections.

Mr. D. I complain that there is a want of discrimination, a want of liberal and enlarged views; and in some of the most common representations of sin and future punishment, a want of real and close dealing with the conscience.

Rev. Dr. R. This is a serious charge, indeed—but go on.

Mr. D. The want of discrimination appears in several respects, but they may all be reduced, we believe, under one observation—which is this:—that the language of the apostles, which was adapted to the times when they lived, is too indiscriminately applied to the circumstances of religion at the present day.

Thus, the terms *believing, being born again, being brought out of darkness into marvellous light*,—terms which were applied to a time when a new religion was introduced, requiring belief before all things, and ushering every believer instantly into a world of new spiritual objects,—these terms, I say, are still used as the standing representations of religion, instead of (what they truly mean) virtue, piety, goodness, obedience.—I object to the constant use of the epithets, "believer, regenerate persons," &c. not because they originally meant any thing with which we do not perfectly accord, but because they now are indiscriminate, at least, if not worse. They carry a vague, or else a false impression. They mystify the general mind, or they mislead it. They divert the thoughts, in a measure, I fear, from the simple matters of a good and devout heart, and of holy living, and fix them on abstractions, experiences, exercises, rather than upon *duties*. Thus, to give another instance, "*obtaining a hope*,"—because having hope was a matter of great and affecting interest in the scepticism and despondency of a heathen state, and was one of the most precious results of the new religion; "obtaining a hope" is now made equivalent to obtaining religion itself. But surely these things are very different, and may be very little allied to each other. And yet because some preachers conscientiously use the simpler terms that are expressive of religious character, such as "obtaining habits of purity, being kind, and spiritual, and pure in heart," they are accused of coldness, and said to preach morality, and, we suppose, do really lose influence with the unreflecting and superstitious. These are not the words and phrases that *to them* "savor of godliness," and nothing can persuade many people, but that the sacred and solemn import is wanting.

The broad distinction which anciently existed between Christians and Pagans—between the body of Christians and the mass of mankind;—in other words, between the church and the world,—is still attempted to be kept up in our Christian congregations.—They are separated into the two classes of believers and unbelievers, saints and sinners, the precious and the vile; and they are respectively addressed in language, too flattering, I fear, on the one hand, and, on the other, too depressing and discouraging, and certainly degrading and irritating. The body of the congregation, called as they habitually are, by the opprobrious appellations, *sinners, impenitent persons, enemies of God*, &c.—constantly told that they have no part nor lot in the matter of Christian fellowship and hope—that they are hateful in the sight of God and good men,—are too apt to take it for granted that they *have* no real concern in the offerings and devotions of the sanctuary. They are not encouraged to come as fellow worshippers, to offer their common prayers and thanksgivings, and they do not so come. Indeed, the minister does not consider them as taking part with him in prayer, and this is very often apparent from his devotions. It is from such causes that many go to the sanctuary without any interest or pleasure—that they go with a mechanical formality, or vague curiosity—that they stupidly or contemptuously hear what is said—that they endure long and wearisome prayers, and never once, perhaps, in these seasons, yield to the kind and generous communion of saints. O! it is lamentable that any thing should deprive them of this participation and privilege!—that any thing should sour and alienate their minds, and lead them to feel that religion is a set of repulsive dogmas and exclusive pretensions! But thus it is. And it is so, partly from the vain attempt to make distinctions which are not palpable, and, not to the extent alleged, real. A close analysis of the character of society will shew us that there are innumerable shades of difference in it. It is true, that there is a broad distinction between good and bad men, but this does not accurately divide the community. Some are decidedly good; others are decidedly bad; but there are many more than either that are of a mixed character. No preacher dare come forward to his congregation, and tell that a few of them only are good, and all the rest *bad people*. And if he did not wrap up the matter in a technical phraseology of "saints and sinners," "penitent and impenitent," &c. no congregation would endure it. For no congregation, I repeat and aver, can be divided into two distinct classes, as broadly distinguished as the precious and the vile, righteous and wicked persons, the friends and the enemies of God.

Again: the precept, "*be not conformed to the world*"—that is, be not conformed to the state of society around you,—was a precept exceedingly pertinent in the days of the apostles; and in many respects it is pertinent still. But as it originally *referred to a certain state* of society, *it must be modified by the changes* of society. Should there ever be a millennium, such an many Christians expect, this precept would have no application at all, and of course it must have less and less application as the world improves, that is, as it approaches towards a millenium. Now I object to the common modes of instruction, that this distinction is quite left out of sight. Christians are put on their guard against the world, against its hostility, its ridicule, or its friendship, just as if it was made up of treacherous, scoffing, persecuting Pagans. One of the first notions which a new convert acquires, is, that men around him, perhaps his best friends, his kindred, are enemies or despisers of him on account of his religion; and he becomes, in consequence, sour or sanctimonious, or conceited, and, at any rate, less kind, less agreeable, less modest, while he imagines that he is all the more pious and heavenly. At the same time he is taught to avoid all cheerful recreations, as the ways of the sinful world,—at least all polished recreations. He may go to the military review—he may celebrate the festival of Independence—he may mingle with promiscuous crowds, amidst vulgar sports, vicious excesses, and profane oaths, and not lose his good name,—but let him beware of more decent and polished amusements, as he values his Christian standing.

I do not deny, sir, that recreation may be abused, as business and every thing else may be abused. Still, however, the one was designed to occupy a place in life as much as the other. Our concern is, not to extirpate, but to improve the pleasures of society. And to refuse recreations to the young, and relaxation to the busy, and amusement to the toiling, is not only an unwise and an unpromising undertaking, but it is to distort the rational and cheerful religion we profess, to disparage it in the eyes of intelligent and thinking men, and to dissuade them from its duties and ordinances. And it is, at the same time, to hold up to Christians a very loose and questionable standard of piety.

When, therefore, Christians are told that they should not be conformed to the world, let there be some discrimination used—let them be told to *what* they should not be conformed. Let them be put on their guard as much as any one pleases against worldliness, against the inordinate love of money, against selfishness in all its forms, against the spirit of the world so far as it is bad, against the maxims of the world so far as they are corrupt, against an accommodating subserviency to its influence and opinions. And in guarding themselves from all this, they will find enough to do, without entering into a contest with the modes and forms of society, with innocent recreations, or with a social hostility and contempt, which they foolishly fancy, or else have themselves, by their fanaticism or conceit, justly provoked.

I thank you for your attention, and will now, with your leave, mention what I consider a deficiency of practically enlarged and liberal views. I have observed, that with most orthodox preachers the interests of this world are set in opposition to the interests of the world to come. One of the grand tests of piety which they propose to their hearers is, whether they "can give up the world." The objects and the blessings of the future world are often represented by them as at war with the objects and blessings of the present. To secure both, if we may judge from their current language, they deem impossible. Dr. Watts thus expresses the sentiment:

> "I give my mortal interest up,
> And make my God my all;"

as if making his God his all was not once securing, in the highest degree, both his mortal and immortal interest. In the eyes of the popular theology, there seems to be little that is lovely upon the face of the earth. It is an accursed spot, stricken with the vengeance of God, and encumbered with the footsteps of an outcast race. It is "a dark world," and "a vile world," and "a worthless world." Disparaging epithets seem easily and abundantly to grow out of the popular creed and the popular way of thinking. "The men of this world," we all know, is a current phrase of the pulpit for sinful and unregenerate men. To enjoy this world, to delight in it, is an offence to the religion of the day.

With these ideas is naturally associated, in the next place, the equally limited notion, that religion is an unhappiness. A life of religion is considered, by multitudes, as a kind of penance. It is the relinquishment of a present for a future good. Piety, as men are generally led to suppose, is a most undesirable attainment. Duty is an irksome labor. Self-denial is an unwelcome, joyless task. The men of sensual pleasure, it is imagined, would be fully entitled to boast over the men of religion, if it were not for the compensations of a future state.

Now, all this seems to me a low and narrow way of thinking. RELIGION IS HAPPINESS. It has the promise of the life that *now* is, as well as that which is to come. It enables us to make the most of this world and of the future, at the same time. The interests of the two worlds are not at all incompatible, not at all opposite. Nay, they are essentially involved in each other. No man can enjoy the best of this life, who does not best prepare for a future. Honesty is the best policy; virtue is the only peace; piety enhances all the joys of life. To behold the glory of God in all things—to commune with him through the medium of all that he has made and all that he appoints—to walk in an abiding peace with our own conscience—to indulge in none but virtuous pursuits and rational pleasures—to be benevolent and kindly affectioned, and contented and humble—to receive the gifts of God with perpetual thankfulness—to grow in purity and devotion, with a progress as constant as that of life—this is the only true and infallible way of enjoying the present world; and this, surely, is the preparation for a better world to come.

It is lamentable that a narrow sense and a dark theology have perpetuated among us so many of the notions of ascetic superstition and Popish penance—that they have thrown a veil over the brightness of life, and marred its beauty and joy. Enough of evil we have to endure without our own preposterous *devices* to be miserable—enough to need all the constancy and cheerfulness and powerful support of religion—and enough have men to contend with in the acquisition of a true piety, to need all the animating expectation of an unspeakable and present happiness.—Let all men know that heaven begins where virtue and piety begin their heavenly course; let them be instructed concerning the kingdom of heaven, neither to say, "lo, here! nor lo, there! for the kingdom of heaven is within them."

Rev. Dr. R. Before I reply to your very eloquent remarks, I will thank you to state your objections to our representations of sin and its future punishment.

Mr. D. I believe then, sir, that many of the most popular representations of sin and its punishment, while they awe and shock the mind, do not really touch the conscience and the heart. On this point of close and thorough dealing with the conscience, I know that orthodox preachers consider the pre-eminence as conceded to them; but I must call the claim in question. To say, or to imply, as they must do, that the majority of those whom they address is composed of persons utterly depraved:—to say that sin is an infinite evil—that every sin deserves an infinite punishment—that the sins of every day and hour deserve the everlasting damnation of hell, and that every unconverted man ought to lie down every night with this conviction,—to say these things, is, I believe, a very doubtful way of affecting the conscience. Reflecting and independent minds will rise up against such doctrine: the weak, indeed, may bow down, but it will be the prostration of the superstitious, and not of the contrite. Let the preacher, instead of dealing in these imposing generalities, descend and lay a skilful hand upon the sins of the passions and the senses, and of the heart that God alone seeeth, and he will do a more effectual work.—Of the same nature is the common representation of sinners, as having "*a contest and a controversy with the Almighty.*" Men lend an incredulous ear to such charges. They do not feel them to be true. They are not conscious of entering into any such impious warfare with God. We all know that we are sinners; and if we are told so in simple terms, with searching applications, and affectionate remonstrances, we may deeply feel it. But it avails little to bring down upon us charges of such dreadful and incredible guilt and insanity—of "hating God," and "wishing to tear him from his throne," &c. I doubt not that such monstrous doctrines have been preached concerning God, as have awakened the abhorrence of conscience, and of every moral and just sentiment of the human heart. But this abhorrence was directed, not against the true character of God, but against a frightful picture of the imagination. Men have imagined, no doubt, that they hated God, but it was only a false Deity that they hated. It is true, that, in the scriptures, men are called "the enemies of God;" but this is only by construction, and ought to be explained. They are enemies of God only as they are enemies of God's laws, of virtue, of conscience, of their own welfare.

And as destroyers of their own welfare, I may add, *are they punished*, as the voluntary authors of tempers and habits which carry their own misery and punishment with them. This view of the subject addresses at once a man's reason and conscience and experience, and works conviction. To awaken horror is a different thing. This may be done by the description of elemental fires, of writhing in eternal flames, of the breath of the Almighty kindling the heated furnace of his wrath.—All this may scare the imagination of the sinful man; but it will come nearer to him to tell him that God, instead of inflicting vengeance on him as a vindictive executioner, will, as a pitying Father, leave him to the consequences of his wickedness. It will come nearer, far nearer to him, to point him to the curse of sinful habits, to the anguish of remorse, to that hell whose fires he is already kindling in his own bosom. Believe me, my dear sir, the religion that shall affect a man must not be dressed up in technical phrases, must not propound indiscriminate notions and illiberal dogmas to him, nor strive to encompass him with horrors from which his sense and reason revolt. It cannot be *imposed* upon him, but must be *wrought in him* by his own free, willing, cheerful endeavors.

UNITARIAN BELIEF.

[From the "Unitarian," published at New-York.]

Of the Character of God.

In regard to the character of this being—we believe him to be the Father of his creatures; in which character he is placed before us in the teachings of Jesus. We have full faith in what are called his *moral attributes*.—We believe him to be infinite in power and wisdom; omnipotent, omniscient, eternal; so, we believe him to be a being of perfect benevolence, holiness, justice, and truth; of mercy and compassion: and that, therefore, the happiness of the creatures he has made, both for time and eternity, is his great and only aim in all the plans of his providence. We accordingly reject, because they invade and destroy these delightful attributes of the Deity, all the five doctrines of Calvinism. Calvinism assails the justice of God; it impugns his truth; it annihilates his mercy; and as on any statement of its principles, we find it impossible to reconcile it with the existence of justice, truth, holiness, mercy, in God, we feel compelled to refuse it our belief. We think the moral character of God far too precious to sacrifice to any system of human doctrine. But such a sacrifice, in our view, Calvinism demands. Beside this, we think the dogmas of Calvin are founded on a most mistaken system of scripture interpretation; on an entire misapprehension of the language of the Bible: so that scarce a single text that is alleged in its defence has any relation, or ever had any, to the subject to which it is applied. Moreover, we think that the light in which God is distinctly set before us in the Gospel, as *our Father*, and in the parables and other teachings of our Lord is so often compared to earthly parents, and is represented as surpassing them in all the attributes of love and mercy, is of itself an ample refutation of the whole system.

From the Christian Freeman.

UNITARIAN BIBLE!

MR. EDITOR,—

You may rely on the following anecdote as in substance true—and if you please, give it a place in your paper. It may help to show the character and strength of the prejudices with which we have to contend.

A short time since, there was Unitarian preaching in a town, where every thing of this kind was new and unknown. During the intermission, an honest but illiterate man was seen, by some one who was in the hall where the preaching had been held, cautiously to approach the door. With eager but timid curiosity he looked in. He started—there was something lying on the table or desk which amazed him. It had for all the world the appearance of a Bible—a Bible in a Unitarian place of worship! could it be? Determined to satisfy himself of the matter, he timidly advanced. The object still wore the shape and look of a Bible, and lay motionless in its place, until with a stare of incredulous amazement he came quite up to it. Summoning all his courage, he put his hand on it—he opened it—he turned the leaves—he read—beyond all dispute *it was a Bible*, and the very same Bible that he had always heard from the pulpit, and which he and his father and grand-father had always used!! 'And what in the name of sense and all that's true'—we may well suppose him to say to himself as he walked away—'has got into the people to lie so about the Unitarians. I rather guess I'll go and hear 'em for myself now, and not be cheated neither.'

Our readers will perceive, by the following extract from the Recorder and Telegraph, of last week, what *kind* and *true* things our orthodox brethren can say of us when their good nature happens to be a little excited.

[*From the Boston Recorder & Telegraph.*]

"UNITARIAN BIBLE."

It is generally believed that the Bible is the only infallible rule of faith and practice, and all professed Christians appeal to it to decide their controversies on some important points. One man rejects the testimony of the Bible with regard to future punishment, but believes every thing which it asserts concerning heaven. May he not reject its testimony in the latter case as well as the former. A Trinitarian tells me he believes the whole of the Bible—Unitarians do not profess to believe the whole, nor do they *read* the whole. Some of them when reading the Scriptures to their congregation on the Sabbath *omit* those passages which speak plainly of the character and offices of the Saviour. Now I wish to know who is to decide *how much*, and what particular portions we ought to believe; and how much we are at liberty to reject.

If I disbelieve one verse, *may I* not on the same principle reject the whole?

Now that Unitarians do thus omit passages is capable of proof. Would it not be better for to them to state plainly to their hearers, that they do not believe those passages, than to attempt secretly to mutilate the word of God? Would it not be more consistent and honest in them to make a Bible for themselves which shall exactly suit their system? If they are allowed to sit in judgment on the word of God, and believe or reject whatever they please, is it of any importance whether the Author of their Bible be *human* or *divine*? I cannot discover the difference between a Bible which is wholly subjected to the reason of man; which may be abridged so as to suit the sentiments and taste of men, and one of human composition. That we may more fully understand this matter, will you, sir, request the Unitarians to make for themselves a Bible, containing all those passages which they believe, and nothing more; and to stamp *on every page* of it "Unitarian Bible," and, having done this, to tell their hearers plainly, that they read Unitarian Bibles, and not the Holy Bible which God has given us, because they think Unitarian Bibles more agreeable to the mind of God, and therefore the best.

PRACTICAL.

CONTENTMENT.

[From Jeremy Taylor.]

Contentedness in all accidents brings great peace of spirit, and is the great and only instrument of temporal felicity. It removes the sting from the accident, and makes a man not depend upon chance, and the uncertain dispositions of men, for his well-being, but only on God and his own spirit. We ourselves make our fortunes good or bad, and when God lets loose a tyrant upon us, or a sickness, or scorn, or a lessened fortune, if we fear to die, or know not to be patient, or are proud, or covetous, then the calamity sits heavy upon us. But if we know how to manage a noble principle, and fear not death so much as a dishonest action, and think impatience a worse evil than a fever, and pride to be the biggest disgrace, and poverty to be infinitely desirable before the torments of covetousness, then we who now think vice to be so easy, and make it so familiar, and think the cure so impossible, shall quickly be of another mind, and reckon these accidents among things eligible.

But no man can be happy, that hath great hopes and great fears of things without, and events depending upon other men, or upon the chances of fortune. The rewards of virtue are certain, and our provisions for our natural support are certain, or if we want meat till we die, then to die of that disease, and there are many worse than to die with an atrophy or consumption, or unapt and coarser nourishment. But he that suffers a transporting passion, concerning things within the power of others, is free from sorrow and amazement no longer than his enemy shall give him leave; and it is ten to one, but he shall be smitten then and there where it shall most trouble him; for so the adder teaches us where to strike, by her curious and fearful defending of her head.

The old stoics, when you told them of a sad story, would still answer *Ti pros me*; *What is that to me?* Yes, for the tyrant hath sentenced you also unto prison. Well, what is that? He will put a chain upon my leg, but he cannot bind my soul. No, but he will kill you. Then I'll die. If presently, let me go, that I may presently be freer than himself; but if not till anon, or to-morrow, I will dine first, or sleep, or do what reason and nature calls for, as at other times.—This, in Gentile philosophy, is the same with the discourse of St. Paul—"I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where, and in all things, I am instructed both how to be full and to be hungry, both to abound and suffer need."

We are in the world like men playing at tables, the chance is not in our power, but to play it is; and when it is fallen, we must manage it as we can; and let nothing trouble us, but when we do a base action, or speak like a fool, or think wickedly; these things God hath put into our powers; but concerning those things, which are wholly in the choice of another, they cannot fall under our deliberation, and therefore neither are they fit for our passions. My fear may make me miserable, but it cannot prevent what another hath in his power and purpose;

and prosperities can only be enjoyed by them who fear not at all to lose them, since the amazement and passion concerning the future take off all the pleasure of the present possession. Therefore, if thou hast lost thy land, do not also lose thy constancy; and if thou must die a little sooner, yet do not die impatiently. For no chance is evil to him that is content, and "to a man nothing is miserable, unless it be unreasonable." No man can make another man to be his slave, unless he hath first enslaved himself to life and death, to pleasure or pain, to hope or fear; command these passions, and you are freer than the Parthian kings.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, DECEMBER 8, 1827.

Theatrical Exhibitions.

In the Register of March 24, we made on the character and tendency of theatrical amusements, as at present conducted. In the number for July 7, we inserted also the first of a series of six communications on the same subject, universally acknowledged to have been written with great candor and ability. We allude now to these, because they contain many sentiments and suggestions worthy an attentive re-perusal.

The power and influence of the drama, either for good or evil, is universally acknowledged. "If properly instituted and conducted," says a late correspondent, "and applied solely to the delineation and recommendation of virtue, and the condemnation of vice, these exhibitions would exert a greater moral power on the hearts of the bulk of the community, than any other instrument we are acquainted with." But alas! *are* they thus conducted? *Is* there, *can* there be, any hope that they will be thus conducted? To the general character of the Theatre we select the following testimony of the author of "The Buccanniers," who is said to be a gentleman of the bar, and who has written several popular plays, and hence must be supposed well acquainted with the stage, and must well know whereof he affirms. To prove that this man's remarks are not the "canting" effusion of a "sour and bigotted" mind, it should be recollected that he has devoted some pages of the same work to "vilifying the clergy." After speaking of the undiscriminating censures and applauses which the Theatre has received, from enemies and hired defenders,—and bearing his testimony to the powerful and happy influence of well written and honestly enacted plays, he proceeds to say;—

"It is the mimics, the charlatans, the performers, and the fashion of the enaction, that every moral man should condemn; in these consist the danger, and the causes for which the Theatre should be shunned, even as a pest-house, where disease and death is to be received. What is the life of an actor? drunkenness, debauchery, harlotry and dissipation of every kind. Who are these men? vagabond strollers at first, characters of the most desperate description, who have had but one choice, the highway or the stage. Enter into the walls, and behold the passing scene:—can any female who hath the least feeling or modesty, nay, can a man, who is not lost to every sense of right and shame, look on without his very soul being harrowed up in disgust and indignation.

'On one ground, the defenders of the stage have plumed themselves, that there have been females who have followed it as a profession, who have been virtuous.—This may be, but the examples are so rare they can scarce be designated, and the very boast of it discovers how few there are, and the poorness of this defence. This opinion on this matter is not the formation of an hour; I have had the opportunity, and my remarks have facts, "stubborn facts," to found their sentiments upon; the very nature of an actress's life is such that she must be a woman of little honor;—for what modest female would expose herself before the sight, the rude and daring eyes of thousands, and bear the remarks and the examination of the sensualist and the debauchee; for their amusement assume dresses, habits unbecoming her sex, and even common modesty. * *; then the scenes that are gone through with, should be as abhorrent to a female as to a male; the liberties allowed and taken in the view of hundreds, such as none who felt for herself would admit for mines of wealth; then, the allowance presumed to follow naturally from the public conduct, in secret must be such, are such, as to leave but little doubt that it is impossible for a woman who has respect for herself to be an actress, or to follow the stage for a livelihood; and these ideas are confirmed by every printed life of women of this class to be found. Ought, then, such a place to be encouraged as a resort? The brothel of infamy should be preferred to the stage, which is alone prostituted to show off bawds, drunkards and gambling sharpers. And do not those who encourage impurity by resorting to the home of charlatry, soon feel the ill effects:—it is the rock whereon youth is wrecked oftener than any other that can be shewn; it leads to drunkenness, gaming and every other wickedness."

So much for the *general* character and influence of the present stage;—and neither the "hired defenders," nor voluntary puffers of theatrical performances can disprove, or honestly deny its truth.

And what is the character of the American stage? What is the character of the plays, some of which form a part of every evening's entertainment? What is the character of the actors, and what liberties do they venture to take, by additions and variations, to sink the performances to the taste of the most obscene and depraved imaginations? The editor of the New-York Mirror, who is evidently a friend and patrons of the modern stage, remarks thus in his last paper.

"There is enough, in all conscience, of *double entendre*, and immodest innuendo, in most of the best English comedies and farces, without it being necessary for every low-bred and gross-minded actor to help the entertainment on with his own unsavoury conceits."

And yet *bad* as he ackowledges most of the *best* English comedies and farces to be, he shows, by the following remark, that those who know the play, and have made up their minds to confront all the vulgarity and obscenity it may happen to contain,—are still liable to have their remaining delicacy shocked, by obscene interpolations and actions, just as *much* and as *often* as the vulgar and besotted imagination of an abandoned actor many choose.

"His [Vernon's] shameful and most impudent interpolations on a recent occasion, we have heard spoken of more than once in private circles; and we are simply doing what we feel to be an imperious duty, when we animadvert, in terms of indignant censure, on such flagitious licenses as this actor was guilty of."

That such liberties are uniformly taken, more or less, is known to all who frequent the theatre.

Of the theatres in this city, whatever advantages, in respect to character, they may have heretofore had, in a comparison with those of our other large cities, we fear there is now little to boast on this score. The Federal-street theatre is known to have been, last season, most offensively low and shameless,—so much so, that this circumstrance was one of the assigned motives for the erection of the new theatre in Common-st. A correspondent of the Boston Courier of August 7, gave us to understand that the purpose of the projectors and proprietors of the new theatre was to raise the character of the drama, by providing an establishment where nothing should be heard or seen unfitting the ear or presence of modesty. We now appeal to this writer,—who, we doubt not, hoped that such would be the character of the then future theatre,—we appeal to him to say, has such been its character! If the proprietors sincerely hoped and intended, as we charitably believe many of them did by their project, to raise the character of theatrical exhibitions in our city, why have they so soon abandoned their purposes, by placing the conduct of the theatre in the hands of those, who, night after night, permit the most gross and revolting indecencies of language and action. We refer not now merely, or principally, to the dancers who have been lately introduced; for, grossly indelicate and shameless as this exhibition is, in its nature, and corrupting as it must be in its tendency, we do not think it so bad as many of the plays and most of the afterpieces which are nightly performed at this and the Federal-street theatre, filled as these plays are, to repletion, with a vulgar profanity, "double entendre," and "immodest inuendos," and a general filthiness and obscenity of language, which, ever and anon, like the effluvia of a carrion, steams up to annoy and nauseate whatever of purity or delicacy may have been inconsiderately drawn thither.

We would respectfully ask,—do the proprietors of our theatres, several of whom we know to be men of respectability and worth,—do they think that they are doing a kind service to the community, or making that return which the protection of life and property they enjoy in society claims from them, by permitting (knowingly it must be) the continuation of amusements so grossly obscene and corrupting in their tendency? It is in their power to lay a hand of effectual reform and purification on these sinks of defilement. They can rise above the influence of lucre on other occasions; why can they not do it here? To say nothing of higher obligations do they not owe it to *themselves* as honorable and high-minded men?

Of the *dancing* we forbear, at present, all further remarks. Whatever else it might be proper to say, has been so well said by a writer under the signature "Mentor," in the Palladium of Friday, that we shall quote his remarks on the subject entire.

After some candid and not unfriendly remarks on theatrical amusements generally, he alludes to the Ballet, and proceeds to say;—

"We have seen this amusement, in all its splendor, upon the Continent, and we give it, as the result of sober conviction, that there is nothing in Europe which so directly and effectually saps the fountains of virtue and moral sensibility. It has no fellowship with mind. Intellectual power is not brought into action, or even gratified by it. It excites none of the finer sensibilities of the heart—it calls forth no moral sentiment of any kind. It is the production of a state of society worn out with luxury and indulgence, and seeking excitements in the lowest order of natural propensities. Curiosity: A feverish desire of something new, difficult, or wonderful, is the legitimate father of the ballet. The gratification of the eye is its sole object: and those, who have witnessed its splendid pageantry, must allow that, in this respect, it has a fascination for the young mind, almost overpowering. And here is our great objection to it. It carries away captive the senses, without addressing itself to the intellect—it creates an unnatural love of novelty—it tends necessarily to produce criminal passions, and lascivious ideas, and to afford food for them when produced.—Beautiful females are made to give a being and a name to all the sensual wanderings of voluptuous poets, by assuming every captivating decoration of dress, almost every improper exhibition of the human form, every voluptuous combination of grace and beauty in limb and attitude; in short every fascinating expression of gross but elegant sensuality. The indecent loves of gods and goddesses are the subject-matter of the Ballet—And, as in the fables of the old poets, lascivious ideas are made attractive by splendor of poetry and beauty of imagery—so the vulgar and palpable indecencies of the Ballet assume a fascinating garb by means of exquisite notes of music—the wonderful combinations of machinery, and the still more wonderful productions of taste and skill that can give to mortal men and women the appearance of ærial beings with all the unearthly scenes and localities with which the gifted imaginations of ancient poets have surrounded them.

"In Europe, the Ballet is a splendid show; but, in this country, we trust, it will never be able to possess even this merit. At least, it is a luxury far beyond our present means. We recollect to have seen a Ballet in Europe, the mere getting up of which, without calculating the expense of music, dancers, or attendants, cost over $50,000. Such extravagance, in this country, would denote a degree of overgrown luxury entirely inconsistent with our existence as a Nation. We have been astonished to see the worst portion of this entertainment, unaccompanied by any of the appropriate attractions of music or ceremony, or the interest of a plot, introduced into this country; and we are still more astonished to hear of its popularity.—Did we not know how strong a principle curiosity is in man, and how many may consider this amusement, rather with reference to what they have understood to be a splendid and beautiful exhibition in Europe, than to what it actually is, as represented here, we might think it denoted a moral obtuseness in the public mind truly alarming.

"Our business is not with the dancers, but with the ballet itself. A new amusement has been introduced among us, and it is the imperious duty of those who have an influence in society to inform themselves of its nature, tendency, and effects. Educated and thinking minds must, after all, be the guardians of our moral virtues, as well as of our political institutions. It is for such minds to determine whether the Ballet ought to be tolerated in a land professedly republican. If it is not called for by the present state of society—if it associates itself in no way with the intellectual faculties—if it excites criminal passions—if it deadens the moral perceptions—if it is inconsistent with common notions of decency and propriety—if it has not even the plea of an elegant and fascinating amusement,—parents, guardians, and all good and enlightened men, are bound to put forth their utmost exertions to prevent its establishment. And now is the time when such exertions can be employed to the most effect. "Oppugne principiis" should be the motto in such cases. Many may imagine that an amusement possessing so little fascination, must fall of itself; but let such persons reflect that, if it once gains a firm footing among us, some means or other will be devised to conceal its hideous features, and even to make them attractive. We trust the public will give this subject the serious and enlightened attention it deserves. We are no advocates for overstrained delicacy on any subject; much less would we deprive the public of any innocent amusement, even if it had no other merit than that of fascinating the eye. But, we must say, we should consider the establishment of the Ballet in the U. States not only as a wide dereliction from the virtues of our forefathers, but as a great moral evil—an evil more contagious and more pernicious to society than any bodily disease which has ever afflicted our country.

"We sincerely hope that its present popularity is to be ascribed to that love (too common among us) of imitating foreign manners and customs; and that it is not a true criterion of the real state of public virtue and moral delicacy."

Many circumstances have united to give Unitarianism the strong and deep hold on the public mind which it now possesses; and among them we may name, as of no mean influence, the extravagant misrepresentations of Unitarian sentiments, and the false charges against Unitarians, which the abettors of orthodoxy have circulated, and seemed continually to delight in circulating.

We have occasionally given specimens of their *misrepresentations*,—or, if that is too harsh a word, we will say, their *exaggerations*—their *fictions*. And we shall continue to do this, that our readers, most of whom, probably, see but few of their publications, may know how far they can forget themselves, when speaking of those who disbelieve *their* creed, and how little worthy of confidence are their general representations of the creed and character of Unitarians. As a specimen of the kind of treatment to which we allude, we refer our readers to two articles on our first page, under the title, "Unitarian Bible."

Liberal Preacher. The sixth number of the Liberal Preacher is just published. It consists of a sermon by Rev. Mr. Greenwood, on the "Uses of Solitude," from Psalms xxx. 3—*While I was musing, the fire burned.* This sermon will be read with interest and profit, and, like the other numbers generally of this work, thus far, will exert a salutary influence on the moral sentiments, habits, and character of the community.—The chief thing that we see cause to regret is, that so good a sermon should be sent forth in so careless and uninviting a dress. The paper is fair, but the printing is in bad taste, and badly executed.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Mr. Editor,—

If the following communication should be thought deserving of public notice, you are requested, for the benefit of your readers, to publish it in the Christian Register.

Having been educated in the Calvinistic school, I was, in the early part of life, in the habit of teaching my children the Assembly's Catechism. When thus employed, I asked a little child about six years old this question; "How many persons are there in the Godhead?" The child answered; "there are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

Having repeated the answer, and fixing his eyes stedfastly on me, he said, Sir, how many Gods are there? I replied there is but one God. The child inquired is not the Father God? I answered yes. Is not the Son God? I answered yes. Is not the Holy Ghost God? I answered yes. The child said I think then there must be three Gods. I felt embarrassed and knew not what to say, but being unwilling to acknowledge the importance of his remarks, I told him that the doctrines was difficult to be understood; that he was a child, and I advised him to postpone the further consideration of it, until he should be older, and better qualified to examine and understand its meaning.

The child was silent, but I observed the picture of grief in his countenance, and the tears falling plentifully from his eyes. I said to myself here is a lesson for you: what you have asserted and advised, appears to this little child so absurd, inconsistent and contradictory, that he clearly perceives and most sensibly feels the absurdity, inconsistency, and contradiction, and to his unprejudiced tender mind the sensation is intolerable; but, on the other hand, what he has said, appears to you, a professed philosopher and logician, as reasonable, consistent, conclusive, and unanswerable as it does to him, and yet you have insidiously advised him, to postpone the further consideration of the doctrine, until he should be older and better qualified to examine and understand its meaning. I felt guilty, and from that moment resolved that I would endeavor, with all the abilties and advantages within my possession, and with all the assistance that could be obtained, to investigate and examine the subject, and if possible understand it correctly. The result of my inquiries and research was, that the trinity of persons in the Godhead is not a doctrine of revelation, and nowhere to be found in the sacred scriptures, but evidently inconsistent with the plain dictates of reason and common sense.

Not long after the occurrence of what I have above stated, a gentleman of my acquaintance, who was deacon in a neighboring town, made me a friendly visit, and in the course of our familiar conversation, lamented, with much apparent anxiety, the prevalence of Unitarianism. I observed to him that I had altered my opinion with respect to the Trinity, and have become a Unitarian, and advised him to examine the subject impartially and carefully. His answer was, that he never should change his opinion respecting that doctrine. I requested him to express his ideas on the Trinity in language as unequivocal and intelligible as was possible. He immediately repeated the answer in the Westminster confession of faith, which has been already considered. I inquired whether he could conceive of any difference between three distinct divine persons, and three distinct divine kings, or three Gods.—His answer was, the doctrine is mysterious, incomprehensible, and cannot be intelligibly explained or understood. I inquired further, whether any man could with propriety be supposed to believe a doctrine, which, according to his own acknowledgement, he did not and could not possibly understand. The deacon made no reply. In the next place, I observed to him that I would endeavor to translate the aforesaid answer, as recorded in the Catechism, into a language which I believed would convey to his mind the same ideas, which the answer now conveys to mine. He desired me to proceed as proposed. I replied, there are three Gods in the Godhead, namely, God the Father, and God the Son, and God the Holy Ghost, and these three distinct Gods are one God, the same in substance, equal in power and glory. I then inquired, can you subscribe or assent to the article as thus translated. His answer was, no, I cannot assent.

I am aware that a very respectable divine, of our own country, not perfectly satisfied with the phraseology employed by the Assembly of divines in the Westminister confession, has proposed to amend the answer, by striking out the word *persons*, and by inserting, as a substitute, the word *distinctions*. The answer, as amended, will read thus: "There are three *dictinctions* in the Godhead, the Father, and the Son, and the Holy Ghost; and these three *distinctions*, are one God, the same in substance, equal in power and glory." The amendment brings to my recollection, the character and conduct of the cuttle fish, which animal, when pursued by his enemy, having no weapon for self defence, is unable to defend himself, and being slow in motion cannot escape by flight; but perceiving the enemy approaching, and his dangerous situation, immediately ejects from his body a thick black liquid substance, which instantly surrounds and renders him completely invisible, so that his enemy can neither see nor find him.

The subterfuge of our learned professors appears to be of a similar nature, and calculated to accomplish a similar purpose, by furnishing a similar safeguard; for his *distinctions* have no definite, consistent, and intelligent meaning, which the most sagacious inquirer can possibly discern or discover.—Having thus *darkened the subject by words without knowledge*, he did perhaps expect that this deeper plunge into the obscure region of mystic darkness and invisibility, would afford him and his Trinitarian brethren that protection and security which past experience, when assailed by their adversaries, had convinced them they very much needed. That obscurity, in which the doctrine we have examined has been involved, seems to be relied on, by the advocates of said doctrine, as their principal refuge of safety.

If impartial in our inquiries, and suitably inquisitive, the most subtle sophistry might be detected, and sophistical reasoning, however specious, satisfactorily confuted: the prevalence of erroneous opinions might be suppressed or prevented; and, on the other hand, a correct knowledge and belief of those sentiments, which are founded in truth, might be greatly promoted and extensively diffused, to the unspeakable advantage of mankind.

Senex.

For the Christian Register.

To the Rev. Lyman Beecher—

Sir,—Attracted by the celebrity which has attached itself to your name, which reached me beyond the range of the Green Mountains, I entered the Park-street Church last evening, with no slight measure of confidence, that I should hear some powerful exhibition of Christian truth. Though the subject selected by you was, to my apprehension, inappropriate to a day of Thanksgiving, yet I will confess that, should you be able and willing to answer some queries that have forcibly suggested themselves, I should consider that a new cause for gratitude had been furnished me. It would, indeed, be gratifying to every humane man, to say no more to be satisfied "that the Calvinists, as a body, at the present day, do not believe in the future damnation of infants."

The queries which, with all due respect, I mean now to state, may not seem to an extensive reader in theology, important or involving any difficulty; but I am not so situated as to have opportunity for research, and request, therefore, "that if your health is spared," you will vouchsafe a reply, in the notice "you propose taking of this subject in another form."

I understood you to say, that infants were not sinners by imputation, nor by actual transgression: but that the shock of the fall had so unhinged the moral frame, that they, equally with adults, were in need of a Saviour." That "waking up in eternity, they might transgress, and become subjects of punishment:" "that the declaration of your text, 'of such is the kingdom of heaven,' if it meant the church on earth, *ensured* the admission of infants into heaven; since they would of course be members of the kingdom of glory." Am I correct, Sir? If I am, will you tell me, if adults also may transgress and become subjects of punishment, after death; and how your doctrine, as stated, can be distinguished from that of the class of Universalists, called Restorationists?

I also understood you to say, that there was no warrant in scripture for supposing the faith of the parent, or the ordinance of baptism, in any way serviceable in the salvation of infants. That there was no difference between the progeny of believers and unbelievers; all, constituting one third part of the human family, were saved? Am I correct, sir? If I am, will you tell me on what ground, as a substitute for these generally received notions among Calvinists, you intended to rest?

I understood you to say, also, that the inability of infants to exercise repentance or faith was no obstacle to their salvation, these being conditions of the salvation of adults only. That there was nothing in the doctrines of election, of original sin, of reprobation, inconsistent with the doctrine of infant salvation; that, "you were a Calvinist on all these points, and was not conscious of any discrepancy in your opinions." Am I correct, Sir? If I am, permit me to express a hope that you will favor the public with "the reasoning, *the logic*," by which, in your mind, they are reconciled.

I understood you to say, that the doctrine of election was not open to the objection, that it supposed only the salvation of a small portion of mankind. That, 1800 years ago, we were told, there was in heaven an innumerable company; that, until the present time, accessions had been constantly making; that onward, to the millennial period, there would be a constantly accumulating increase; that it had been estimated, on a fair calculation, that the number of the saved in the millennial period, would be as a million to one, compared with the number saved at any antecedent period?" Am I correct, Sir?—If I am, permit me to ask, on what basis this estimate is made: and if you intended this as an answer to the objection, for I have thought the objection was, that, 'by the doctrine of election of a given number in existence at a given time, a small proportion only could be saved.' If I am not mistaken in this, I cannot perceive that you have met it in any way.

Will you also tell me, at what age responsibility commences, and how you have

ascertained that the little children, brought to our Saviour had not attained that age?

With a hope that my intrusion on your valuable time will meet indulgence from you, I am with due respect,

Yours, &c. JUVENIS.

For the Christian Register.

A FRIENDLY INVITATION.

The writer of this has lately seen in manuscript, a Dissertation on John viii. 17. which contains an argument against the doctrine that Christ is God, which I am unable to answer. The author has consented that the argument should be briefly stated in the Christian Register, with a friendly request that some believer in that doctrine, may, in the Register, candidly show how he thinks the argument can be fairly refuted.

The writer of the Dissertation says, that there was a diversity of opinion among the Jews, in regard to the character of Christ—some supposing him to be indeed the promised Messiah; others regarded him as an authorized prophet, but not the Messiah; others, and probably the majority among the leading men, regarded him as an imposter, or one who assumed the office of an inspired Teacher, without being sent of God. Such being the opinions of the Jews, our Lord was induced on various occasions to affirm, that he came not of himself, as an imposter, but was sent by God. He also affirmed, that he came not to do his own will, but the will of the Father that sent him;—and in proof of these assertions, he appealed to his words or instructions and to the miracles he had wrought.

On the occasion when the words of the text were uttered, Christ had been preaching in the temple on the day of a public festival. His preaching astonished the multitude, and led some to inquire—"How knoweth this man letters, having never learned?" To this inquiry, Christ answered, "My doctrine is not mine, but his that sent me."—Knowing that it was a disobedient temper or unreasonable prejudices, which led so many of the Jews to reject him and his instructions, he frankly told them, what temper they must possess to decide the question impartially, respecting the origin of his doctrine—whether from God or from himself.—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak myself."

It is now to be observed, that, both in this and the preceding verse, Christ made, what he obviously deemed an important distinction, between a doctrine from God, and a doctrine from himself—which seems to imply that they would have been justified in regarding him as an imposter, had he come in his own name, without being sent of God. But if Christ was himself God, what difference could there be, between a doctrine from God, and a doctrine from himself? If the Father was the person called Christ, surely a doctrine from him might be a doctrine from God. Or if Christ was a second person equal with the Father, and the same being, still a doctrine from himself, could be no other than a doctrine from God. It hence appears to me, that Christ did not regard himself as God, or that his reasoning with the Jews was entirely destitute of force, and even of intelligible meaning.

Such is the argument in the "Dissertation;" and any one who will furnish a candid solution of the difficulty it involves, will be entitled to the thanks of

AN INQUIRER AFTER TRUTH.

SUMMARY.

A small, but neatly printed, daily evening paper is just established in this city. It is called the *Evening Bulletin*, and is conducted by the late able editor of the Nantucket Inquirer, SAMUEL H. JENKS.

New York Canal. The frosts in Nov. closed up the Grand Canal with an immense quantity of produce yet on its way to market. This occasioned a rise in the price of flour in New-York. It is expected, however, that the late rains have opened the canal.

Worcester Savings Bank. A meeting was lately held in Worcester, at which His Excellency Gov. LINCOLN presided, for the purpose of considering the expediency of establishing in that town, a *Savings Bank*. A committee was appointed to report on the subject at a future meeting.

The Annual meeting of "*The Society for Employing Female Poor,*" will be held on Tuesday Dec. 11th, at 11 o'clock, at No. 7 High-street.

From the Daily Advertiser,

Mr Hale—I have received from the Mayor of Philadelphia, a letter stating that a child of a poor family of that city mysteriously disappeared in October last, and that there is cause for believing he has been brought to this city. The child's name is Michael Bronsan; he was dressed in grey domestic woollen jacket and trowsers and a new pair of laced boots; had no stockings or hat; his hair and complexion both dark; and he can readily tell his name.—Any information given concerning this child would be an act of great charity done to a very distressed family, and will be received and attended to at this office.

Respectfully, your ob't servant,

JOSIAH QUINCY.

Mayor's Office, 1st. Dec.

The elections of the State Legislatures throughout the Union have terminated for the present year. Ohio, Kentucky, Maryland, Delaware and New-Jersey, have all given decided majorities for the administration; and from the most authentic accounts which we have received, New-York, although the political question was scarcely brought into operation in two-thirds of the counties, has also given a majority on the same side. The six New-England States, and Louisiana, by all not blinded by their ignorance or their prejudices, to be also favorable to the Administration.

Without any calculations, therefore, on the public feeling in Pennsylvania, Virginia, or North Carolina, we have thus sixteen States out of the twenty-four, in favor of the present Administration of the General Government.

The United States and England. A letter from a respectable source in London says: "I understand that the Commercial Treaty between Great Britain and the United States has been renewed for an indefinite time, each party to give the other twelve months notice if it wishes it modified or to cease. The West India question remains in *statu quo*, Great Britain refusing to concede what she offered in the first instance. If the two Governments cannot agree respecting the Eastern Boundary, the matter is to be referred to the umpirage of some friendly power.

It is mentioned that Dr. HOWE, who has been in the service of the Greeks, was to embark on board the brig Statesman, to return home.

Slave Labor. There is a growing disposition in the Southern States to establish and foster manufactures, and serious efforts are making to form joint companies to carry this object into effect. The greatest difficulty seems to turn upon the question, whether slave labor can be profitably employed in these establishments.

Messrs Carey, Lea and Carey, of Philadelphia, will publish this week, Scott's "*Chronicles of Canongate*;" and have received a considerable part of "*Tales of my Grandmother.*"

NEW-YORK, Dec. 1. The packet ship York, arrived here to-day from Liverpool, which she left on the 24th October, and has brought London journals to the 23d, several days latest.

Greek Affairs. Nothing of an authentic stamp had been received on this subject since our former accounts; and the reports continued contradictory.—By some it was asserted, that the Porte would adhere most rigidly in its determination not to accept a mediation dictated with hostile threats;—that the facts of its former manifesto remained unrefuted; that it preferred to try the tug of war, rather than submit to national degradation; that powerful preparations for war continued to be made; and that the Ministers of the Three Powers were on the point of leaving the Turkish Capital. On the other hand, it was asserted, that at last date the Allied Ministers were not without hope of success:—That the Sultan, naturally tardy, was turning his attention to the propositions made to him, and had required of his Viziers to ascertain whether the honor of the empire would admit of his acceptance of the mediation, and that the Allied Ministers, who were well acquainted with his disposition, the subtilty of his Cabinet, and their customary forms of transacting business, were determined to take no hasty step which might defeat the pacific objects of their Courts; and would continue at their posts till the last ray of eventual success had disappeared. The blockade of the Turkish ports of the Morea continued, but no official account of any hostile acts had been received. It was stated, that the Allied Naval Commanders had orders to prevent any new Greek as well as Turkish expeditions from taking place.

From Smyrna. We are indebted, says the Daily Advertiser, to a friend for the Oriental Spectator of Sept. 22. It is as usual filled with accounts of piracies committed in the Grecian seas, which the presence of the European fleets could not prevent. Nothing but the establishment of a regular and efficient government in Greece can put an end to these robberies, the natural resort of a seafaring people, left without restraint, and without any honest resource for the means of subsistence. The result of the negotiations at Constantinople was expected with anxiety. In the mean time the Greeks were supposed to be meditating some enterprize for the purpose of extending their possessions before the expected armistice should be declared.

France. We have been favoured with a file of the Paris "*Journal du Commerce*" to the 19th October, and have received from a correspondent in *Paris* several numbers of the *Journal des Debats*, the *Constitutionelle, Quotidienne* and other papers to nearly the same date, and a political pamphlet; giving some curious expositions of the late "products of the "industry of the Censure." The political contents of the papers have been anticipated. Extracts from the pamphlet hereafter.

Russia. The St. Petersburg Gazettes furnish a series of Bulletins from the Head Quarters of the Imperial army invading Persia, with details of several sharp actions, all of which are represented as terminating in favor of the Russians. Nevertheless, the progress of the army appeared to be in slow time. A negotiation of peace was talked of.

From Mexico. A letter dated Vera Cruz, 18th of Oct. received at New-York by the editor of the Gazette, says, "We daily expect to hear from Mexico, that Congress has taken proper steps to restore public confidence, by protecting the rights of the old Spaniards, who constitute our principal mercantile community and monied men in the country, and who of course do not choose to enter into new engagements whilst they are menaced by an expulsion."

The New-York Daily Advertiser contains the following articles from Mexico.

We have received by the packet ship Virginia, in the short passage of 15 days from Vera Cruz, papers from that place to the 15th of November; but they came to hand at so late an hour that we have only time to glance at their contents.

By a decree of the Mexican Congress of October 18, all Spanish Ecclesiastics are ordered to leave the country, and all the property in their convents to be forthwith delivered up to the Mexican Ecclesiastics. They are by the decree forbid to remove any thing but their own personal effects.

We learn verbally from Capt. Collins, that all Spanish subjects had been ordered to Mexico, in consequence of which they had become alarmed, and were embarking for the United States and Great Britain.

The Slave Trade to be abolished in Brazil The Diaro Fluminense, of Sept. 29th, contains the ratification of the convention on the slave trade between the Emperor and the King of Great Britain. The high contracting parties thereby agree, that after three years from the date, the subjects of Brazil shall not be permitted to engage in the African slave trade, under any pretext whatever, under pain of being considered and treated as pirates. For the intermediate time, they have adopted the terms of the treaty made with Portugal, in 1815. We congratulate with the philanthropic on this important measure, which will speedily close the greatest remaining market for African slaves in the world.

A paper of Oct. 3d, contains a proclamation of the Emperor, appropriating the amount of his income for one month, for the payment of his troops and the support of the war by sea and land with La Plata; and one half of his income, for the remainder of the war, under the name of a loan without interest. It also orders that a chest shall be kept to receive the contribution of those who may wish to follow his example. We find not, however, a word from the navy or army.

N. York Dai. Adv.

In the Brazilian Senate, a resolution was introduced to liquidate the debts of the Empress: it did not meet with general approbation, but was passed after much discussion. The Legislature have petitioned the Emperor to advance the march of education, by instituting an order to be called "*The Protectors of Belles Lettres*;" also, to shorten the tedious duration of criminal processes, and have represented the means by which this object might be attained, which was graciously received.

The Brazilian Chamber of Deputies have imposed a tax upon the estates and property of foreigners residing without the empire.

The members of the Legislative Body have opened a subscription for the relief of the suffering inhabitants of Ceara and North Rio Grande.

Hostilities seem not at all likely to cease between the belligerents.

CANADA.

The disputes between the Governor of Canada and the Representatives of the people, who constitute the House of Assembly for the Province, still continue, and are conducted with a great deal of pertinacity. There was, last year, some "opposition" to the wishes and proposals of the Royal Governor, by the Representatives, on account of the public expenses and the appropriation of money by the Executive, without consulting the House. The Governor claims the right to expend the public monies as he chooses, without a vote of the Assembly for the purpose. They contend that the public treasure must be expended only with their approbation and for the specific purposes mentioned in their resolves. At the present meeting of a new General Assembly, he would not approve of a Speaker duly chosen by the House, though he was elected by a vote of 45 to 4. The House, it seems, declined choosing any other Speaker, and insisted that the one they had chosen might justly preside without the approbation of the Governor.

These disputes in Canada remind us of the controversies between our General Assembly in 1765—1775, and the Royal Governors of that period, Bernard and Hutchinson. They often put a negative upon the appointment of Otis and Hancock; and upon those chosen counsellors who were decided and active whigs. Our Representatives also claimed the exclusive right, not only of voting all monies, but of declaring to what particular objects they should be applied. For this right they contended with great zeal and firmness. They held the purse strings of the Province, and would not allow the people to be taxed but to such an *amount* as they approved and for *what* they approved. The Governor and Council sometimes ordered payment for expenses and purposes not provided for by the General Assembly; but it was always opposed and denied by the Representatives. This is a truly republican principle—and it was in adherence to and insisting on this right, to its full extent and in its full application, that the controversy finally issued in an appeal to arms, to maintain it, after all remonstrances had failed. A similar result may follow the present dispute in Canada, between the royal Governor and the Assembly of the Province. The majority there is very large in favor of the rights of the people, and of the Assembly, which is made up of their immediate Representatives. They will probably never yield to the claims of the Royal agent. He must give up his pretensions to prerogative and power to be exercised at his own discretion, or under color of instructions from the crown, or a revolution and separation will follow. The present state of feelings in Canada indicate the latter alternative. Whether they will desire to join our great Republic, and whether we shall be willing to receive them, are uncertain. These are important questions not now necessary to be decided. But that they may be presented for decision, in a few years, is not improbable.

[*Boston Gaz.*

CRIMINAL RECORD.

Murder in Arkansas. The National Intelligencer states, that Henry W. Conway, Delegate in Congress from the Territory of Arkansas, has fallen in a duel with an inhabitant of that Territory. It was the result of a quarrel that grew out of the discussions respecting the recent election of a Delegate.

Another. The Schuylkill Journal says, that two persons of colour had a dispute, while playing at cards, at a public house near Joanna Furnace, and agreed to settle it in an honorable way, by *butting*, or fighting head to head. One of the party was killed.

Murder in New-York. Mr. W. G. Graham, assistant editor of the New-York Enquirer, was killed in a duel with Mr. Barton, of Philadelphia, on Wednesday morning of last week, on the margin of the North River, on the Jersey shore. It is reported that the quarrel commenced at a card table.

This was certainly a very rare instance of infatuation and fool-hardiness. Mr. G. acknowledged in a letter written the evening before the duel, to Mr. Noah, that the provocation which he received was "*slight*," and that in striking Barton he had compelled him (according to the silly code of the *honorables*) to *challenge*. And yet G. says in his letter,—"It is out of the question for me to explain, retract or apologize. I will not hear of any settlement short of some abject and craven submission from him."

This same fellow, (Graham) who, as the Worcester Ægis justly remarks, has given so much evidence that "physical resolution may exist without moral courage,"—wrote as follows, in Enquirer, only a week before he thus madly threw away his life.

"Here, in New-York, within a few days, a case has occurred, which ended as it ought to end, and which, whilst it throws ridicule on the practice generally, shows with what impunity the laws may be violated. Two lads of obscure professions, and in low life, thought they were bound in *honor* to appease their wounded feeling, (wounded in reference to some dispute as paltry as themselves,) by a resort to pistols. They borrowed these from somebody, and *footed* it a mile or two beyond the city, and fired at each other. Fortunately, the consequence was merely the loss of an ear to one of the combatants. If the whole squad were now to be cropped and birched, they would be treated according to their stations and their conduct. When every whippersnapper in the community can reach the *honorable* eminence of a duellist, surely, men of sense, character and standing, ought to hold the usage in utter scorn."

At the Superior Court held for Cabarrus county, N. Carolina, Joseph Wear was tried on an indictment for kidnapping (in stealing sundry negroes in Lincoln county, and running them off to South Carolina for sale;) and was found guilty by the jury. He was sentenced by Judge Norwood to be hanged on Friday, the 30th of this month.

At Sampson Superior Court, North Carolina, Curtis Orrell; whose trial had been removed to that county from New Hanover, was convicted of the murder of his cousin, Penelope Orrell; and sentenced by Judge Ruffin to be hung on Friday, the 7th December. This case is remarkable for the reason which is supposed to have prompted the prisoner to the commission of the dreadful crime, viz. that the deceased had refused to marry him.

The annual meeting of the BOSTON SUNDAY SCHOOL Society was held on the evening of the 28th ult. for the election of officers, when the following gentlemen were chosen

Rev. J. Tuckerman,	*President.*
Dea. Moses Grant,	*V. President.*
J. F. Flagg, M. D.	*Corres. Sec.*
F. T. Gray,	*Record. Sec.*
B. H. Green,	*Treasurer.*

The meeting was then adjourned to be held on Wednesday evening, Dec. 12th in the Church in Federal-street. A notice of this meeting will be found in our advertising columns.

Dialogue in a Steam-Boat. The article published on the first page of our paper this week, is now for sale in a pamphlet form, at this office;—price one dollar a hundred, 18 cts. a dozen, 2 cents single.

At the *Maine* Wesleyan Seminary at Readfield (Me.) there are 145 students, 25 of whom are females. There are two instructors, who are considered well qualified for the duty. The expenses of board are only from $1 to $1,25 a week; and this is paid by labor on the farm,, or in some mechanical employment, by those who choose to avail themselves of the privilege.

We are pleased to notice by the Christian Reflector, published at Liverpool, that the late sermon of the Rev. Mr. MOTTE is republishing in that city, in a cheap form.

The Treasurer of the American Unitarian Association acknowledges the receipt of thirty dollars, from the Ladies of the Rev. Dr. Flint's Society in Salem, and thirty dollars from the Ladies of the Rev. Mr, Ripley's Society, in Boston, to constitute their respective Pastors life members of the Association.

To Correspondents. The communication of "*A constant Attendant on Public Worship*" is received. His suggestions may be true, relative to individuals of the clergy, but they are quite too general and undiscriminating. A man should be well acquainted with the labors, interruptions and trials of a clergyman in the city, and should know, also, something what it is to prepare good and faithful sermons, which shall suit the fastidious, perhaps the corrupted, taste of the day, before he ventures to say as much as our correspondent does on the subject. And when he has acquired this knowledge and experience, he will probably be convinced that such suggestions are unjust; at least that they require much modification.

MARRIAGES.

In this city, by Rev. Mr. Ware, Capt. John Deveraux to Miss Ann Leach.

By Rev. Mr. Gannett, Joseph Cowdin, Esq. of New York, to Mrs. Elizabeth Blake, daughter of the late Judge Dawes.

On Thursday evening, by Rev. Mr. Potter, Mr. Asa Coburn to Miss Marietta Yvonnet.

By Rev. Mr. Packman, Mr. Henry Burbeck to Miss Susan P. Hiller.

By Rev. Mr. Burns, Mr. Patrick Sharkey to Miss Sarah M'Kinna.

In Bristol, R. I. on Thursday evening, by the Rev. Mr. Crocker, Rt. Reverend Alexander Vetis Griswold to Mrs. Amelia Smith.

In Hingham, Capt. Bela Dayton to Miss Hibbert, of Kennebunk.

Mr. Alfred Overton to Miss Elizabeth Ewell.

DEATHS.

In this city, on Wednesday afternoon, Miss Elizabeth Low, aged 66.

In Rochester, (N. Y.) Isaac Appleton, aged 22, son of Isaac Appleton, Esq. of Dublin, (N. H.)

In Portsmouth, Eng. Sergeant Whip, aged 77, who carried a halbert at the Battle of Bunker Hill, and fought under Kings George 2d, 3d, and 4th.

MASSACHUSETTS PEACE SOCIETY.

THE Annual Meeting, of the *Massachusetts Peace Society*, will be held at the Vestry of the First Church in Chauncy Place Tuesday, 11th inst. at half past 6 o'clock, P. M. The members are respectfully requested to attend.

J. P. BLANCHARD, *Rec. Secretary.*

CLOUGH'S DISCOURSES.

THREE Discourses on the faith which was once delivered to the saints. By Simon Clough, Pastor of the First Christian Society in the city of New-York—Third-street—Manhattan Island,—just published, and for sale by BOWLES & DEARBORN, 72 Washington-street. Dec. 8.

TRACT—NO. XV.

THE doctrine of Pronouns applied to Christ's testimony of himself. By Noah Worcester, D. D.—just published for the American Unitarian Association, by *Bowles & Dearborn*, 72 Washington-street. December 8.

LIBERAL PREACHER—No. VIII.

JUST received by BOWLES & DEARBORN, 72 Washington-street, "*The Liberal Preacher,*" for Dec. containing a Sermon *On the Uses of Solitude.*—By Rev. F. W. P. Greenwood. Dec. 8.

THE SCHOOL; or Lessons in Morals, No. 1; this day published and for sale by COTTONS & BARNARD, 134 Washington street. *Contents.* The School; Leaving School; What do we go to school for? Taking an Apple; Susan Jenkins; Joanna turned out of School; Washing the Gown. *Author's Notice*; Although a great number of books for children have lately appeared, many of which contain excellent moral lessons and instil the purest principles; there is still a deficiency of examples showing the direct and practical application of these principles to the every-day duties and familiar concerns of children in humble life. It was a feeling of this deficiency which gave rise to the following pages. They were written as circumstances suggested the want of each particular lesson, and read to a number of children in whom the writers were interested. The pleasure with which these children, and indeed children in other situations, always listened to them, and the belief that they sometimes applied the instructions immediately to their own conduct, encourage the hope that this may prove further useful. 8w Dec 8

JUST PUBLISHED.

FOR sale, wholesale and retail, by the Proprietor, J. Prentiss, Keene, N. H. and by Richardson & Lord, Hilliard, Gray, & Co. and Bowles & Dearborn, Boston—*ADAMS' NEW ARITHMETIC*, in which the principles of operating by numbers are analytically explained, and synthetically applied, thus combining the advantages to be derived both from the inductive and synthetic mode of instructing; the whole made familiar by a great variety of useful and interesting examples, calculated at once to engage the pulpit in the study, and to give him a full knowledge of figures in their application to all the practical purposes of life.—Designed for the use of Schools and Academies of the United States. By Daniel Adams, M. D. Author of Scholar's Arithmetic, School Geography, &c. Price 62 1-2 cts. $6 doz.

☞ The Scholar's Arithmetic, published in 1801, is synthetic. The analytic method of teaching, as now applied to elementary instruction, is among the improvements of later years.

For sale as above—The *Scholar's Arithmetic. Easy Lessons* for the use of the younger classes in common schools. Recommended highly by Professor Goodrich, Rev. Dr. Willard, and other gentlemen, and now extensively introduced.

Literary and Scientific Class Book. By Rev. LEVI W. LEONARD. To the numerous and flattering testimonies heretofore published, may now be added that of Prof. Carter, who observes: "There is scarcely any subject connected with the great circle of the arts and sciences, which is not here made familiar, and presented to the young mind in the most attractive forms. Abstruse principles of philosophy are illustrated in the happiest manner, and the lessons of wisdom are imbellished with the fascinations of taste and fancy. This work is designed to be read and studied by the higher classes in our common schools; and as such we warmly recommend it to the attention of the public, believing that a more valuable epitome of elementary knowledge cannot be found in our language." Nov. 16.

NOTICE.

THE first annual public meeting of the BOSTON SUNDAY SCHOOL SOCIETY will be holden on Wednesday evening next, Dec. 12, at 7 o'clock, in the Rev. Dr Channing's church in Federal street; for the purpose of hearing the Annual Reports of the Directors, and such communications and addresses as may be offered by the members and friends of the institution.

All who feel an interest in the objects of the society are requested to attend.

F. T. GRAY, *Recorder & Sec'ry.*

THE UNITARIAN,

DEVOTED to the statement, explanation, and defence of the principles of Unitarian Christianity; just received and for sale at Stationers' Hall, 82 State-street, by D. FELT & Co.——Price 12 1-2 cts. 6t

APPRENTICE WANTED.

WANTED, an active, intelligent Lad, as an Apprentice to the printing business. One from the country would be preferred. Inquire at this Office. Nov. 17.

STATIONARY WAREHOUSE.

No's 96 & 98 State-st. (2 doors east of Merchants' Row.)

JOHN MARSH, Stationer and Manufacturer of Blank Books, offers for sale on the best terms, for cash or credit, a great variety of the finest Stationary, adapted to the city and country trade—among which will be found complete sets of Merchants' Account Books, in a variety of binding, made from superfine and common paper. Also,

100 doz. half bound Account Books, all sizes.
250 " Writing Books for schools, of superfine hot and cold press'd paper.
do. Blank and ruled, with figured and plain covers, from 37 1-2 cts. to $1 per doz. do. do.
200 " Mem. or Pass Books, 37 1-2 cts. to $2,25 per doz.
do. Paper and Leather covers, do. do.
50 " Manuscript or quire Books
150 " Ink Powder
50 " Writing Ink, in bottles
1200 " Black Lead Pencils
100 " Playing Cards, various qualities
25 " Sand Boxes
50 " Glass Inkstands
49 " Razor Strops
160,000 Quills, of the best quality
200 doz. Toy Books, from 8 cts. to $2,25 per doz.
50 " Shaving Boxes, 62 1-2 cts. to 1,75
50 " Calf and Sheep skin Wallets.

Also, a great variety of Pocket and Memorandum Books—Roger's fine Cutlery—Wafers—Sealing Wax, etc. etc. together with every article appertaining to the Stationary line, wholesale and retail. Nov. 24.

CAUTION.

WHEREAS *SWAIM'S PANACEA* has been counterfeited and offered for sale in this market, the public are respectfully cautioned against purchasing the same of any transient person, or of any person not regularly established in business. There is good reason to believe that the bottles, together with the plate, were manufactured in this vicinity; they resemble so much in size and appearance the genuine, that the difference could not be discovered by an ordinary observer. In order to put a stop, as soon as possible, to the mischief, a suit has already been instituted against the Vender, and supposed Counterfeiter, who as yet eludes arrest by the officer, and there is reason to fear he has left the city, in order to impose his counterfeit preparation on the public elsewhere.

Manufacturers of Bottles and Engravings, are cautioned against the manufacture of bottles, or the engraving of plates, which may aid this imposition on the public, as they will expose themselves to prosecution.

N. B.—The Counterfeit Preparation is so near an imitation, in appearance, of the genuine, that no person unacquainted with the fact, would be able to detect it. It has been extended even to the imitation of the signature All persons who feel an interest in the matter, are reqested to call at No. 1, Union-street, where a bottle of the counterfeit can be seen, and compared with the genuine.

☞ SWAIM'S PANACEA, *warranted genuine*, received directly from the Proprietor, at Philadelphia, is for sale by JONATHAN P. HALL, Jr. No. 1, Union-street. Nov. 17

CAMBRIDGE EDITION OF HYMNS.

HILLIARD & BROWN, Booksellers at Cambridge, have a few hundred copies of the above work, the fine edition, (third corrected) 12mo. which they will sell at cost if applied for soon.

Nov. 27, 1827. 8t

PALEY'S SERMONS.

JUST published, and for sale, by *Bowles & Dearborn*, 72, Washington street, Sermons on various subjects, by Wm. Paley, D. D. Originally published by Rev. Edmund Paley, A. M, in MDCCCXXV. First American edition, 1 vol. 8vo. Nov. 3.

SUPPRESSION OF INTEMPERANCE.

FOURTEENTH Annual Report of the *Massachusetts Society* for the Suppression of Intemperance—with resolutions, passed at a public meeting held Nov. 5, 1827.—is this day published, and for sale by N. S. SIMPKINS & CO. corner of Court and Brattle streets.

Also, for sale by Marsh & Capen, Hilliard, Gray & Co. Bowles & Dearborn, and Lincoln & Edmands, Washington-st. J. W. Burditt, and Wait, Green & Co. Court-street Nov. 17.

POETRY.

SONG OF EMIGRATION.

By Mrs. Hemans.

There was heard a song on the chiming sea,
A mingled breathing of grief and glee;
Man's voice, unbroken by sighs, was there,
Filling with triumph the sunny air;
Of fresh green lands, and of pastures new,
It sang, while the bark though the surges flew.

But ever and anon
A murmur of farewell
Told, by its plaintive tone,
That from woman's lip it fell.

"Away, away, o'er the foaming main!"
—This was the tree and joyous strain—
"There are clearer skies than ours afar,
We will shape our course by a brighter star;
There are plains whose verdure no foot hath press'd,
And whose wealth is all for the first brave guest."

"But alas! that we should go,"
Sang the farewell voices then,
"From the homesteads warm and low,
By the brook and in the glen."

"We will rear new homes, under trees that glow
As if gems were the fruitage of every bough!
O'er our white walls we will train the vine,
And sit in its shadow at the day's decline,
And watch our herds, as they range at will
Through the green savannas, all bright and still."

"But wo for that sweet shade
Of the flowering orchard trees,
Where first our children play'd
'Midst the birds and honey-bees!"

"All, all our own shall forests be,
As to the bound of the roe-buck free!
None shall say, 'hither, no farther pass!'
We will track each step through the wavy grass!
We will chase the elk in his speed and might,
And bring his proud spoils to the hearth at night."

"But oh! the grey church tower,
And the sound of the Sabbath Bell,
And the shelter'd garden bower—
We have bid them all farewell!"

"We will give the names of our fearless race
To each bright river whose courses we trace;
We will leave our memory with mounts and floods,
And the path of our daring in boundless woods;
And our works unto many a lake's green shore,
Where the Indian's graves lay alone before!"

"But who shall teach the flowers,
Which our children lov'd, to dwell
In a soil that is not ours?—
Home, home, and friends, farewell!"

LADIES' FRIEND.

DOMESTIC DUTIES AND HAPPINESS.

We propose not now to speak of the character and temper which the *man* should possess and cherish, and the kind and degree of attention he should give to domestic claims and duties, in order to constitute a happy home. Set your standard as high as you please in this respect, and suppose all you require of *him* to be exactly fulfilled, yet there are *other claims and duties*, the *neglect* of which will mar and ruin all the fair prospect.—The *woman*, the *female head*, must be she who not only *knows*, but *cheerfully performs*, her duty to those with whom she stands connected:—she who loves home, and seeks her happiness there;—who strains not after the notice and praise of the gay world;—but derives her chief happiness from the consciousness of faithfully performed duty, and the approving smiles and affectionate regards which are spontaneously bestowed by those in her own domestic circle, whom her attentions and faithfulness have comforted and rendered happy.

The following just sentiments are from the *Saturday Evening Post*. Mrs. Colvin has expressed her approbation of them, by transferring them to the columns of the "Messenger."

If there is a qualification in which a female ought to excel, it is a thorough and practical acquaintance with the arts and duties of domestic life. She may be ignorant of other branches of human knowledge, and deficient in more refined attainments with comparative impunity, but embellishments cannot supply her deficiency in these. These constitute her peculiar and appropriate employment, and, so far from being beneath her regard, they adorn and beautify the most distinguished of their sex.

The sentiment may not exactly accord with the opinions of the present age, but it is one that ought to be inscribed on the heart of every female, that industry and economy are her true glory. There is no apology for a slothful woman. A slothful woman is more fit for a domestic drudge, or the slave of an eastern despot, than for the elevated station which freedom, civilization, and Christianity have assigned to her. A woman who is occupied in little else than receiving the courtesies of the other sex, having every want supplied by obsequious attendants, if she does not become torpid by inaction, is almost always the victim of that morbid sensibility, which, while it can weep over the ideal scenes of a novel or tragedy, has no interest in the affecting realities of human life, and passes through the world without communicating happiness, or acquiring responsibility.

Few appreciate the obligations, cares and labors of an industrious female; and few, I fear, are sensible of the perpetual self-denial which she is called to exercise in the performances of her laborious and reiterated duties. Her eye must be every where in her own retired dominion; her hand on every spring in all the departments of domestic labor; and cheerfulness and care constitute the prominent excellencies of her character. A female that has been induced to believe that she was made for nothing but to be beloved and admired, and who is never pleased but by alternations of idleness and dissipation, has never learned to estimate her true worth and excellence, and is a stranger to the high destination of a woman.

Religion in woman, as in man, is not only "of the operation of God," but the result of reflection, comparison and choice, and consists in the due regulation of the affections and habits. Let the fear of God, and the love of Jesus Christ control her domestic virtues; let the humility, patience, faith, hope, charity, and resignation, of the gospel become interwoven with personal accomplishments, and sweeten and govern her conduct,—and how lovely is such a woman! It has frequently been remarked, that pious women are not only more numerous, but more pious than pious men. How infinitely superior are her charms to all the fascinations of beauty, all the splendors of external accomplishment, and all the delicious joys of giddy dissipation! How invaluable does such a woman appear, adorned and dignified, not only by all that earth can give, but decked in the robes of that piety and loveliness which earth can neither give nor take away. *Sat. Eve. Post.*

MISCELLANY.

[From the "Juvenile Souvenir," for 1828.]

THE LITTLE IRISH GIRL.

Mary O'Conner was married in Ireland, to the head servant of a nobleman, who resided not far from the city of Cork. At the time of their marriage, Patrick O'Conner was likely to support his family well; but the nobleman soon after died; and affairs were managed by a hard-hearted, dishonest agent, who turned away some of the best servants, and oppressed the tenantry with taxes they could not pay. Patrick and Mary soon found that, with their utmost industry and economy, they could not find bread to eat and clothes to wear.

"I'm thinking," said Patrick one night when he came home, tired and discouraged, "I'm thinking we must go to America."—Mary put the corner of her apron to her eye—"a potatoe would taste sweeter in dear Ireland," said she, "than a sixpenny loaf in other parts." "Yes, my dear honey, but we cannot get the potatoe," replied Patrick.

Things grew worse and worse—and the honest Irishman, with his wife, and a babe about six months old, put themselves on board an American vessel, bound to Boston. Before they were half across the Atlantic, they were overtaken by an English ship, the captain of which claimed O'Conner as an English subject, and compelled him to go off with him to India, to join the British troops there; but they wanted no women and children on board, they said—and they would not let Mary and her little one go. This was a sad trial to poor Patrick. First he swore, then he cried, and then he gave Mary all the money he had—and kissing the baby again and again, bade her be of good cheer, for he should come to Boston before two years had passed away. Poor Mary O'Conner! It was enough to have melted a heart of flint to see her cling to her husband's neck, and sob there as if she wished she might die. But she did not want to die—tho' she was very wretched indeed—for she knew if she were gone, there would be nobody in the world to care for her darling little Rosy O'Conner, who was sleeping in her nice warm blanket, as quietly as if her father and mother were to be forever with her.

When Patrick was gone, Mary dried up her tears, and tried to be useful to those on board; and though she spoke very little, she gained the good will of all the sailors by her cheerful and obliging ways.

When the vessel drew up to the wharf in Boston, you may well believe Mary felt sick at heart. It was evening—and she could see the lights glimmering in every direction round that happy city—but not one of those lights offered her a home—and among all that multitude of people, there was not one that knew her or cared for her. Had she been all alone in the wilderness, she thought she should not have felt half so desolate, as she did among that crowd of strangers. The people on board the vessel pitied her, and many of them gave her money. One gentleman, who seemed to be rich, told her that if she would call and see his wife the next day, they would try to find some employment for her. The Irish are a warm-hearted, grateful nation—and Mary had a true Irish disposition. She burst into tears, and sobbed out, "Blessings on your honor, for your goodness. Honest Patrick would say you deserved a seat in heaven for it; and as sure as there is a seat in heaven, your honor will have a place there, for your goodness to me." The gentleman smiled to hear her talk so about what he considered a very simple duty—and after promising to assist her, as long as she was industrious and discreet, he departed. Though sailors are rough in their manners, they are kind at heart. One of them went on shore with Mary and her babe, and found a place where they could procure a comfortable supper, and decent lodging, at a trifling expense. The next morning after Mary had knelt down and returned thanks for the merciful care that had been taken of her, in a strange land, she took her babe in her arms, and went out to find the house, the owner of which had promised to procure employment for her. But in the multitude of thoughts, which crowded into her heart, she had forgotten the name of the street.—She wandered up and down Washington-street till she was very tired, inquiring where Mr. **** lived; but she spoke the name with such a foreign accent, that no one understood her—and she began to think she should never be able to find her generous friend. Sad and weary, she sat down on the steps of the Old South Church, to rest herself. Here she attracted much attention; for her calico loose gown, tucked up at the sides, and her snow white cap, made after the Irish fashion, showed that she was a stranger in New-England. Her face was deeply pitted with the small pox, but it had such a good, honest expression, that people felt disposed to trust her at first sight. Then the little sleeping baby, wrapped up in clothes so coarse, yet so very clean, excited much interest; for there is no heart so hard as not to pity a destitute mother and child. Several ladies who passed, paused, as if they wished to speak. At last, one made a full stop, and smiled on the sleeping infant. She did not, however, say any thing,—and Irish Mary sighed deeply as she walked away. About half an hour afterwards, the same lady returned; and Mary still sat on the steps of the church, with tears in her eyes. The lady perceived she was troubled, and kindly asked how long she had been in this country. "It is but about twenty-four hours," said Mary, speaking in her broad Irish accent. "And have you no friends here?" inquired the lady. "I am but a stranger here, ma'am," was the reply, "but there was one kind gentleman that promised me, if I could but find the street in which he lives. His name is Mr. ——; does your ladyship know in what street he lives in?" "Is it not Park-street?" said the lady smiling. "Oh, Heaven bless your ladyship! it is the very name!" said Mary O'Conner—her eyes brightening as she spoke; "and would you have the goodness to tell me where this same Park-street may be?" "I am Mrs. —— returned the lady, and my husband has told me your story. Follow me home, and we will see what can be done for you."

This gentleman and lady were as kind to Mary as they had promised to be. She staid there three weeks, doing what she called "odd turns" in the kitchen; and at the end of that time Mrs. —— had procured as much work for her as she could possibly do. Mr. —— owned a very small, but comfortable house in Dorchester, and gave her leave to occupy that for one year, without rent. With a grateful heart, Mary went to take possession of her new abode. It was a neat, warm house, surrounded on all sides, except the front, with bushes and trees. Many ladies in Boston sent their washing and mending there to do; and Mary's every wish was gratified, except that of knowing what had become of her poor husband.

In this comfortable home the little Irish girl grew as wild and hearty as a mountain goat. She was a forward child, and when she was four years old she was really of great use to her mother. She could set the chairs in their places and dust the tables; and when her mother went to hang the clothes, she would run round after her with a basket of clothes-pins, and give them to her as fast as she asked for them. There was a stream near the house, where Mary used to go and wash her little girl's feet, every summer's evening. A wide plank was thrown over this stream; and near it, close beside a great buttonwood tree, was a wooden seat fixed, where Rosy used to sit by her mother, talking and singing while she was knitting.—There were bars near, which led into a neighboring wood, where Mrs. O'Conner had leave to pick up the broken boughs and under brush for her own fire; and almost every day, chubby little Rosy might be seen trudging alongside her mother, carrying a load of cat sticks, as heavy as her shoulders could bear.

Thus happily and usefully passed their time, until the little Irish girl was five years old; and still no news of Patrick O'Conner. Mary became more and more anxious, but she tried to keep a good heart. One day as she was walking over Roxbury neck, with a basket of clean clothes she was carrying home, and little Rosy jumping and skipping behind her, with her tinny basket full of nice linen pocket handkerchiefs, they happened to meet the very sailor who came on shore with them the first night they landed in America. Mrs. O'Conner knew him instantly, and he knew her. After a hard shake of the hand, and various inquiries as to how she got along in the world, and whether that little Dutch-built girl was the baby he had left, Mary eagerly asked him if he had heard any thing of her husband, in the course of his travels. The man's countenance changed, and Mary knew, at once, that he had no good news to tell. He seemed unwilling to talk on the subject, and said he could tell nothing for certain on the subject; it was all a flying rumor. "Besides," added he, "women have but faint hearts, the stoutest of them." However, when Mary begged him, for pity's sake, to tell her all he had heard, he confessed he had been in India, and there had heard of an Irishman by the name of O'Conner, who had been shot for attempting to desert from the army.

Mary did not faint away; neither did she burst into a violent fit of tears. She told the honest sailor that she had been supported under all trials, and she would still hope for the best; but even while she spoke, her very lips grew pale, and she felt a dizzy sickness come over her.

[To be continued.]

TRAVELLING.

[From the Boston Spectator.]

Private carriages may now remain in their stables; civil drivers, swift horses, agreeable companions, attentive hosts, excellent pies, and convenient lodgings, can enable a man to travel from one end of the United States to the other with the rapidity of a despatch, and with the comfort of a lord. These conveniences assimilate Kentucky with Connecticut, and gradually must wear out sectional feeling. Our stage coaches more resemble a party of gentlemen, acquainted with each other, upon an excursion of pleasure, than a mixture of strangers, each bound upon his own jaunt of business. It is the duty of each one in a stage coach to make himself agreeable to his companions, and therein to practice upon the maxim, that society is the soul of existence. Happy are we to say, that some of our dearest acquaintances were obtained in a stage coach, and that, in various routes throughout the United States, we have ever found propriety to be the order of the vehicle, and that unprotected ladies have ever been treated by all its temporary indwellers with chivalric courtesy. There is no better proof of the improvement of man, as the march of education goes onward in its course, than those delicate attentions which a lone female receives from the hands of those into whose company she is thrown by the chances of a stage coach. Chivalry here may be exhibited, and that man who is the most respectfully attentive to a lady under such circumstances, stamps himself, not only in her eye, but in that of every true gentleman, as one who has 'sat at good men's feasts,' and is entitled to a passport to the fireside and acquaintance of purity herself. The true gentleman is no less thus in a stage coach than in a drawing room. The ceremony of an introduction was never intended to change surliness to politeness, but merely to acquaint one with the name of the object upon which his civility is to be bestowed. Silence does well for the hour of contemplation or of sleep—but to place seven or eight rational, perhaps accomplished, beings, into a vehicle of six by ten, and for fashion or prudery to enjoin upon them, for a twelve hours ride, a locked-jaw stillness, neither accords with comfort or improvement. A stage companion is a thing most easily shaken off, should he be unworthy, and should be cherished, if valuable. There is no *magic* in the sentence pronounced by a third person, viz.—'Mr. —— this is Mr. ——' no legerdemain trick, which makes one more acquainted with another in this seeming spell; and the most fastidious, as to their associates in life, need not hesitate to open the orifice of their heads to address a companion placed by fortune in the same moveable machine. The history, resources and prosperity of the various parts of our country, are most frequently disseminated by, and understood from, a steam-boat or stage conversation, and such converse is, to a degree, a school both to the old and young.—Moreover, it sometimes is of immense commercial, as well as of literary advantage; for a friend this evening told me, that in the days of cotton speculation, he made his first important and gainful bargain, by learning news from a stage companion, and practising upon the information. But if we narrow down this subject to the time being, while we are in this chance-to-be-overset prison, we shall find the mile stones to approximate more rapidly—time to add the force of steam to his pinions—fatigue to be cheated of his weariness—and spleen to be neutralized of its corrosion. Now kind gentlemen and fair ladies, when you next are boxed up within the limits of a stage coach, remember, that perforce you must ride together to the end of your several journies, and that by mutual condescension, and politeness of a generous cast, you will shorten your distance, render pleasant your path, and part with mutual regret, better satisfied with yourselves and each other, than by obstinately taking a game of *mum chance*.

CHRISTIAN CALENDAR.

JUST published, at the *Christian Register* Office, 166 Washington-street, "The CHRISTIAN CALENDAR, and NEW ENGLAND FARMERS' ALMANACK for 1828."

☞ For sale also by N. S. SIMPKINS & CO. corner of Court and Brattle-streets.

The *Christian Calendar* contains, this year, the same departments as formerly, and they are filled up in a similar manner. It is entirely free of every thing of a low or vulgar character, and is recommended as a suitable family companion

The following more particular description may be useful to those traders and others who may not have an opportunity of examining it before purchasing.

To the usual astronomical calculations are added various useful articles of intelligence, such as, Friends' Meetings, Military Fines, American standard of Gold, College Vacations, Rates of postage. Also the usual accounts of the Courts; and of the principal stage coaches that leave Boston.

To render this publication a safe and useful manual to seamen, great pains have been taken to furnish a correct statement of the time of *high water*, each day.

The time of the southing of the moon, and the declination of the Sun are also given with accuracy, and a large table is furnished for ascertaining the time of high water at various places.

The calendar pages of each month contain hints and suggestions to farmers; and over the head of each calendar page are selections of poetry appropriate to the different seasons, and prose extracts of a practical nature from various approved writers.

The religious part of the Almanack comprises about *twelve* closely printed pages, and is divided into *four* departments, as follows;—

Religious Intelligence. Under this head we have an account of the doings of various benevolent societies.

Practical Hints. In this department we have extracts relative to Intemperance, and respecting the Education of Females. Also a Morning and an Evening Prayer for a child, and other short articles—Prevarication—Christian Forbearance—Benefits of Adversity—Remnants of Time—Filial Duty

Doctrinal. Under this head the articles are, Hereditary Depravity—Election and Reprobation—Religious Controversy.

Miscellaneous Extracts. On the following subjects:—Washington, Jefferson, Adams, Halley and Sir Isaac Newton, Family Devotion, Love to Christ, a hymn—Divine Impartiality, Early Rising, Dr. Johnson, Dr. Parr.

Booksellers and traders supplied on the most favorable terms.

☞ Orders may be directed to the Editor of the Christian Register.

Sept. 15.

HOUSE TO SELL OR LET.

TO sell or let, and possession given on the 25th of December, a genteel, well finished and convenient House, in *Milton Place*, having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, and convenient Out-buildings.

☞ Inquire at this Office. Nov. 3.

SUNDAY SCHOOL PRESENTS.

A VARIETY of *Children's Books*, for Sunday School Presents, may be had at this office.

Nov. 3.

SECOND AND THIRD CLASS BOOK.

BOWLES & DEARBORN publish the *JUVENILE COMPANION*—by Rev. J. L. Blake, A. M.

This work is intended for a reading Book for Second and Third Classes. By the annexed extract from the preface it will be seen that great care has been taken by the author in the selection of materials. The first edition, consisting of 3000 copies, has been nearly all disposed of in the course of a few months—the publishers are about stereotyping it, and will be able to answer orders to any amount.

School Committees and Instructors who have not yet examined this work, are invited to do so—and may receive a copy gratis for that purpose, on application to the publishers.

The Companion contains 300 pages—is printed on a fine paper, and will be sold at a less price than any other school book in the market containing the same quantity of matter.

EXTRACT FROM THE PREFACE.

"The object of this volume *is* to make the reader acquainted with particularly interesting and important events in history and biography, presuming that an inclination will thereby be formed in the minds of young persons, for connected and extensive reading upon those subjects. Moreover, in the selection of materials, such have been taken as were of a decided character in their moral tendency. Whether a good or bad quality were to be represented, unless it were so strongly marked, that a child would be led of his own accord, and instantaneously to admire the one, and to abhor the other, it was deemed unfit for use. Thus a literary and moral purpose is accomplished at the same time, and by the same labor. It is an undoubted truth, that there is no better way to inculcate the principles and the love of what is excellent, than by the exhibition of real excellence; nd that there is no better way to guard one against the commission of what is of a contrary character, than by the display from real life of vicious and vile conduct. * * * * *

"The object of the Author has been to furnish young persons, both in families and in schools, with a compilation that will never fail to be interesting—that will always be found instructive—that will always leave on the mind of the reader an impression favorable to virtue and piety."

The following are among the recommendations received by the publishers.

From Barnum Field, A. M. Master of the Hawes Grammar School, Boston, Mass.

MESSRS. BOWLES & DEARBORN,

Gentlemen—I have with great pleasure examined the "Juvenile Companion," and hesitate not to say, that I think it better calculated than any book with which I am acquainted, to interest and instruct the youthful reader. It is well adapted for a class book, and its merits only need be known to bring it into extensive use. BARNUM FIELD.

JUNE 12th, 1827.

From the Instructers of the Providence High School.

PROVIDENCE, JUNE 2, 1827.

MESSRS. BOWLES & DEARBORN,

Gentlemen—We have examined the book you sent us, entitled "The Juvenile Companion," and we are so well pleased with it, that we shall immediately introduce it into our seminary as one of our reading books—we have consequently desired our bookseller to procure a quantity for us forthwith.

From the Rev. Calvin Wolcott, Preceptor of the Academy, Hanover, Massachusetts.

HANOVER, MAY 27, 1827.

ESSRS. BOWLES & DEARBORN,

I have examined the Juvenile Companion, and am happy to inform you that I consider it one of the best books for primary schools that I have seen. It cannot fail of meeting the approbation of parents and teachers as far as it is known.—Yours respectfully, &c.

CALVIN WOLCOTT.

From the Principal of a Seminary in Roxbury, Mass.

Messrs. Bowles & Dearborn,—

Having with much pleasure examined the "Juvenile Companion," transmitted to me a short time since, I cheerfully give it as my opinion, that it is well calculated for the instruction of youth, and as an introduction to the Historical Reader. The judicious selection and happy arrangement, both of prose and poetry, the purity and simplicity of diction, the historical facts infused, and, above all, the moral sentiments inculcated, inspire a belief, that the author's most sanguine expectations will be realized.——Very respectfully yours,

THOMAS SNOW.

From the Rev. Charles H. Alden, Teacher of Classical School in Providence, R. I.

Olney Place, Providence, June 18.

Messrs. Bowles & Dearborn,

I have examined with considerable attention the "Juvenile Companion;" and have to say that I deem it well calculated for the purposes intended: adding to the many obligations under which our youth have long been to the Rev. Author.

There can be no question, I think, of its general reception into our common schools.

Very respectfully, gentlemen, your obedient servant,

CHARLES HENRY ALDEN.

Extract from the American Journal of Education.

"This compilation possesses all the recommendations of the Historical Reader, in addition to the consideration of its being well adapted to an earlier stage of education, and one in which the scarcity of good reading books has been much felt. The moral uses of the lessons have, we think, been kept steadily in view; and the natural vivacity of the narratives facilitates an easy and animated style of reading." Oct. 27.

CHRISTIAN REGISTER.

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